



We are a welcoming Christian community which embraces all people.
We support each other to grow in faith and create a loving and compassionate community.
We aspire to live as Christ's witnesses of God's unconditional love.

FOURTH SUNDAY OF ADVENT

19 -12 - 21

This week: Micah 5:1-4; Heb 10:5-10; Lk 1:39-44
Next week: Sirach 3:2-6, 12-14 1 Jn 3:1-2, 21-24



LIGHTING OF THE FOURTH CANDLE OF THE ADVENT WREATH

Celebrant: Lord Jesus Christ, you are our Saviour, the true light who has come into our world. We ask you to send your blessings on this community who gather around this wreath. Strengthen our hearts with the example of your love that we may receive you with joy and gladness on the day of redemption, when you will come to reign as Universal King for ever and ever.

The fourth candle is lit.

Celebrant: Come, Wisdom of our God Most High, guiding creation with power and love.

All: Teach us to walk in the path of wisdom.

Celebrant: Come, flower of Jesse, sign of God's love for all people.

All: Save us without delay.

Celebrant: Come, Radiant Dawn, splendour of eternal light, sun of justice.

All: Shine on those who walk in the valley of darkness.

Celebrant: Come, Emmanuel, God's presence among us.

All: Save us, Lord our God.

Celebrant: As we draw near to the end of this this Advent season may almighty God let the light of the Word made flesh shine upon us. May God fill our hearts with joy at the coming of Jesus and lead us to life everlasting.

All: Amen.



Ring out your joy to the Lord!

Thanks to our bellringers the bells at Lindfield will ring out over the Christmas celebrations:

This year they will ring from the conclusion of the 4:30pm Mass at Lindfield until the start of the 6:00pm Mass.



OUR CHRISTMAS CELEBRATIONS.....

We are so looking forward to celebrating the birth of the Lord with you at our Christmas celebrations:

◆ Christmas Eve Children's Masses:

Killara 5:30pm

Lindfield 4:30pm and 6:00pm

AN UPDATE: *As the number of bookings we've received can be comfortably and safely accommodated in the church at Lindfield we will no longer offer overflow seating and live-streaming in MacKillop Hall. Our 3 Children's Masses each have a maximum capacity of 200 so please book this week to find the Mass where you can be seated, since for CoVid-safe reasons we will not allow more than 200 people at each celebration.*

◆ Christmas Eve—Mass of Christmas Night:

10:30pm (preceded by a Service of Carols at 10pm) in Lindfield church (once again please book—capacity will be set at 200).

◆ Christmas Day: **Lindfield:** 8:00am & 10:15am **Killara:** 9:30am

AN UPDATE: *Once again, as current bookings do not require it, we won't go to the expense of live-streaming to any overflow congregation in MacKillop Hall. Please book this week to obtain a seat at the Mass of Christmas Night or one of the morning Masses-which will each be limited to 200 people.*

ONLINE MASS:

We will, as we do each weekend, also provide an online Christmas Mass for those who by reason of health or age are unable to attend our celebrations. It will be available by late in the day on Christmas Eve.

However, we will not be able to provide an online Mass next Sunday 26th January, Boxing Day.

BOOKINGS ARE OPEN:

Please either use the special hotlink box ('Christmas Mass Times') on the homepage of our parish website (www.lindfieldkillara.org.au) or, if you are unfamiliar with online bookings, please call Philita in the Parish Office during office hours.

THE PARISH OFFICE: has now re-opened. Regardless of public health restrictions we **require**, that for the sake of our staff, you wear a face mask when visiting the office.

A NOTE RE WEEKDAY MASS AFTER CHRISTMAS

There will be various changes to our weekday Mass programme in the first few weeks after Christmas. Please check the bulletin each Sunday for the coming week.

OUR CONGRATULATIONS AND PRAYERS go with:

Joshua Suen
Archer David Nunn
Oscar Joseph Emanuel
Koby Lau
Olivia Walsh Martinez



who will be baptised this weekend.

NEXT SUNDAY, 26th December, is the Christmas feast of the Holy Family - a Solemnity in our parish.

THIS WEEK'S EASING OF RESTRICTIONS AND KEEPING OUR PARISH LIFE SAFE

- ◆ It is still a government requirement that those attending church **check-in** as we have been doing
- ◆ While masks are no longer compulsory the medical advice is that they are recommended in enclosed settings—a **selfless way that we can care for one another**.
- ◆ We are now able to sing and dance We may restrict that just to singing!. **Our parish requirement however will be that you must wear a mask when singing.**
- ◆ From the government's point of view there is no restriction on the capacity of a venue. From a common sense point of view we have decided in our parish to set the limit of 200 people maximum in each of our two churches (even for Christmas) +. This is around 50 more than we were permitted under the previous 2 square metre rule but low enough that we can still maintain having every second pew empty. Please continue to be seated according to whether a pew has a tick (✓) or a cross (X) on it.
- ◆ Please continue the practice of sanitising your hands on entering the church.
- ◆ In our parish **we require that everyone wears a mask when coming forward to receive Holy Communion:** this is for the health and safety of your fellow parishioners in the line and of our Eucharistic Ministers, and Fr Thomas and myself as we distribute Holy Communion.
- ◆ And as always of course if you feel even slightly unwell please don't attend church.

We will continue to do all that we can to make our gatherings for the Eucharist as safe as possible for everyone in these challenging times. Let's work together to renew and strengthen our parish life.

Fr Colin

SOMETHING TO BEAR IN MIND:

PUBLIC HEALTH ADVICE VS GOVERNMENT ADVICE

"On the same day NSW scrapped face mask mandates in most settings, Dr Chant - the state's Chief Health Officer - admitted she wanted people to keep them on.

"That's a matter for government in setting those mandates and all I'm saying is from a public health position, **I am strongly recommending we keep masks and I'm asking the community to do so,**' Dr Chant said.

"It's a very tiny act and you're actually protecting yourself but more importantly you're protecting others."

(from the ABC News website)

CHRISTMAS OFFERING ENVELOPES



are available on the pews in both our churches.

Ways to give:

- ◆ cash or cheques can be placed in the envelopes and placed on the collection bowls over the next few weeks along with the normal collections.
- ◆ If you wish to contribute by credit card there are small sheets for recording credit card details inside the envelopes which can then be placed in the envelopes.
- ◆ Online contributions can be made to the First Collection account (putting 'Christmas Offering' as the reference) - see p.6 or the parish website.

The contributions via the Christmas Offering supplements the funds raised via the First Collection for the support and upkeep of the priests of our parish and diocese. The fund it goes to depends very much on these special contributions at Christmas and Easter, without which it struggles to meet its commitments.

This diocesan fund not only provides the living allowance and household costs for the priests of the parish, but also provides funds for health care for priests and maintains priests in their retirement.

Please support the Christmas Offerings.

ARISTOTLE WOULD ROLL IN HIS GRAVE !

We've certainly become used to sloppy logic and argumentation in public discourse—just open a newspaper! But it's more concerning when it comes from our leaders.

The 'argument' that actions in response to the current public health crisis are a matter of 'personal responsibility' betray a poor ability to construct a logical argument.

When human beings come together in a society there are very few issues that are purely a matter of personal choice because our very being part of a society means that our choices exist within a network of co-responsibilities - the actions of each person necessarily have, to a greater or lesser degree, an impact on others. The notion of the 'common good' is an essential part of our Catholic social teaching.

It is, after all, hardly a matter of personal choice as to whether I drive with responsibility on the road. While I can certainly exercise my personal choice, that won't count for much when I'm pulled over by an officer of the law! My 'right' to drive as fast as I wish comes into conflict with the other person's right to have their safety respected. Rights and responsibilities always exist in a dynamic tension.

I personally find it sad and dispiriting when those in positions of leadership abdicate intellectual integrity for poorly constructed logic to make their case. We can each have our views on how to respond to the pandemic. But claiming that the response is a purely personal choice—when in every other way we co-exist in a network of societal relationships and co-responsibilities - is a rather poor excuse for a well-thought out argument. Or should we say, an affront to the intelligence of the populace. We deserve better than that. Much better.

Fr Colin

HYMNS FOR MASS THIS WEEKEND

(if you would like to join in singing - and we hope that you do - we ask that you wear a mask for the safety of all)

ENTRANCE HYMN

O come, O come, Emmanuel
And ransom captive Israel
That mourns in lonely exile here
Until the Son of God appear.

Refrain: Rejoice! Rejoice! Emmanuel
shall come to thee, O Israel.

O come, Thou Key of David, come,
And open wide our heavenly home;
Make safe the way that leads on high,
And close the path to misery. **Refrain**

One more verse is sung after the prayers at the wreath:

O come, O come, great Lord of might
in ancient times on Sinai's height
you gave your chosen tribes the law,
in cloud and majesty and awe. **Refrain**

HYMN FOR THE DEDICATION OF THE GIFTS

(a contemporary rendition of The Magnificat, Mary's great hymn of praise in Luke 1)

Tell out, my soul, the greatness of the Lord!
Unnumbered blessings give my spirit voice;
Tender to me the promise of his word;
In God my Saviour shall my heart rejoice.

Tell out, my soul, the greatness of his Name!
Make known his might, the deeds his arm has done;
His mercy sure, from age to age to same;
His holy Name - the Lord, the Mighty One.

Tell out, my soul, the greatness of his might!
Powers and dominions lay their glory by
Proud hearts and stubborn wills are put to flight
The hungry fed, the humble lifted high.

Tell out, my soul, the glories of his word!
Firm is his promise, and his mercy sure
Tell out, my soul, the greatness of the Lord
To children's children and for evermore!

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COMMUNION HYMN:

I heard the voice of Jesus say,
"Come unto me and rest.
Lay down, O weary one,
lay down your head upon my breast."

I came to Jesus as I was,
so weary, worn, and sad.
I found in him a resting place,
and he has made me glad.

I heard the voice of Jesus say,
"Behold, I freely give
the living water, thirsty one;
stoop down and drink and live."

I came to Jesus, and I drank
of that life-giving stream.
My thirst was quenched, my soul revived,
and now I live in him.

I heard the voice of Jesus say,
"I am the dawning light.
Look unto me, your morn shall rise,
and all your day be bright."

I looked to Jesus, and I found
in him my star, my sun,
and in that light of life I'll walk
till trav'ling days are done.

Horatius Bonar (1846)

RECESSIONAL HYMN

Forth in the peace of Christ we go
Christ to the world with joy we bring
Christ in our minds, Christ on our lips,
Christ in our hearts, the world's true King.

Prophets of Christ, we hear his Word:
he claim our minds, to search his ways
he claims our lips, to speak his truth
he claims our hearts, to sing God's praise.

We are the Church; Christ bids us show
that in his Church all nations find
their heart and home where Christ restores
true peace, true love, to humankind.

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Food for the soul

*'Blessed are you among women,
and blessed is the fruit of your womb' (Gospel)*

MARY AS MODEL OF FAITH

Picture the scene: Jesus has just impressed a crowd, when a woman, probably a mum, shouts out: "You must have had a wonderful mother!"

Jesus responds something to this effect: "Yes, I had a wonderful mother, though in ways you don't imagine. She was wonderful not because she gave me biological birth, all mothers do that. What made her a great mother is that she gave me birth in the faith."

Here, as in other places, we have to be careful to understand what Jesus is really telling us about his mother. We see places in the gospels where he seemingly does not speak highly of her when in fact the reverse is true. For example, the instance when he is approached and told, "your mother is here, trying to see you," and he answers, "who is my mother?" Then, pointing to the people sitting around him he says, "Those who hear the word of God and keep it are mother and brother and sister to me."

Is Jesus distancing himself from his mother here? No.

He's pointing out the real link between them, namely, among all the people in the gospels, Mary is the pre-eminent example of the one who hears the word of God and keeps it. For this reason, more than because of biological motherhood, Jesus claims her as his mother. Giving birth to Christ is something more than biological.

Moreover, it's also something we're asked to do. How?

Looking at how Mary gave birth to Christ, we see that it's not something that's done in an instant. Faith, like biology, also relies on a process that has a number of distinct, organic moments. What are these moments? What is the process by which we give birth to faith in the world?

First, like Mary, we need to get pregnant by the Holy Spirit. We need to let the word take such root in us that it begins to become part of our actual flesh.

Then, like any woman who's pregnant, we have to lovingly gestate, nurture, and protect what is growing inside us until it's sufficiently strong so that it can live on its own, outside us. This process, gestation, as we know, is often accompanied by nausea, morning sickness, and a stretching of the flesh that permanently scars the body.

Eventually, of course, we give birth. What we have nurtured and grown inside of us must, when it is ready, be given birth outside. This will always be excruciatingly

painful. There is no painless way to give birth.

Birth, however, is only the beginning of motherhood.

Mary gave birth to a baby, but she had to spend years nurturing, coaxing, and cajoling that infant into adulthood. The child in the crib at Bethlehem will be the Christ who preaches, heals, and dies for us. Every mother needs to give birth twice, once biologically and once in faith, once to an infant and once to an adult.

Finally, motherhood has still one more phase. As her child grows, matures, and takes on a personality and destiny of its own. the mother, at a point, must ponder (as Mary did). She must let herself be painfully stretched in understanding, in not knowing, in carrying tension, in letting go. She must set free to be itself something that was once so fiercely hers. The pains of childbirth are often gentle compared to this second wrenching.

All of this is what Mary went through to give Christ to the world: pregnancy by the Holy Spirit; gestation of that into a child inside of her; excruciating pain in birthing that to the outside; nurturing that new life into adulthood; and pondering, painfully letting go so that this new life can be its own, not hers. When the woman in the crowd told Jesus, "You must have had a wonderful mother!" his answer had precisely this in mind. Mary certainly was a wonderful mother, but in ways that went far beyond the simple fact of motherhood. She heard the word of God and kept it. That obedience, more than biological motherhood, gave both an infant Jesus and an adult Christ to the world.

And in this, Mary wants imitation not admiration: our task too is to give birth to Christ. Mary is the paradigm for doing that. From her we get the pattern: let the word of God take root and make you pregnant; gestate it by giving it the nourishing sustenance of your own life; submit to the pain that is demanded for it to be born to the outside; then spend years coaxing it from infancy to adulthood; and finally, during and after all of this, do some pondering, accept the pain of not understanding and of letting go.

Christmas isn't automatic. It can't be taken for granted. It began with Mary, but each of us is asked to make our own contribution to giving flesh to faith in the world.

*Fr Ron Rolheiser omi, The Centre for
Liturgy, University of St Louis*

Can you sing or play?

Due to some health concerns a number of our cantors/choristers/musicians are unable to return to Mass at this stage and so we are greatly in need of more people to lead and to accompany the singing (when it returns in December) either individually or as part of a small group.



Fr Colin

Please let me know if you could help. This is a vital way that you could help us to renew our parish life in these changing times.

Please help us to enhance our praise of God.

Being a **CATECHIST** is a **CALLING**, an **INVITATION** from God, an **HONOUR!!**

We are seeking parishioners who can join us as catechists in 2022.

Please contact: rhondatbell@bigpond.com if you are able to help or if you would like to find out more.

THE PRAYERS AND RESPONSES OF MASS

We abstain from the joyful words of the Gloria during these days of Advent as we prepare our hearts and our community to celebrate once again the birth of the Lord Jesus

THE PSALM Ps 79:2-3. 15-16. 18-19. R. v.4

O Shepherd of Israel, hear us,
shine forth from your cherubim throne.
O Lord, rouse up your might,
O Lord, come to our help.

God of hosts, turn again, we implore,
look down from heaven and see.
Visit this vine and protect it,
the vine your right hand has planted.

May your hand be on the one you have chosen,
the one you have given your strength.
And we shall never forsake you again:
give us life that we may call upon your name.

THE NICENE CREED

I believe in one God,
the Father almighty,
maker of heaven and earth,
of all things visible and invisible.

I believe in one Lord Jesus
Christ,
the Only Begotten Son of God,
born of the Father before all
ages.

God from God, Light from Light,
true God from true God,
begotten, not made,
consubstantial with the Father;
through him all things were
made.

For us men and for our salvation
he came down from heaven,
(all bow at the following words in bold)

**and by the Holy Spirit was
incarnate of the Virgin Mary,
and became man.**

For our sake he was crucified
under Pontius Pilate,

he suffered death and was
buried,
and rose again on the third day
in accordance with the
Scriptures. He ascended into heaven
and is seated at the right hand of
the Father.
He will come again in glory
to judge the living and the dead
and his kingdom will have no
end.

I believe in the Holy Spirit,
the Lord, the giver of life,
who proceeds from the Father &
the Son,
who with the Father and the Son
is adored and glorified,
who has spoken through the
prophets.

I believe in one, holy,
catholic and apostolic Church.
I confess one Baptism
for the forgiveness of sins
and I look forward
to the resurrection of the dead
and the life of the world to
come. Amen

MEMORIAL ACCLAMATION

Save us Saviour of the world,
for by your Cross and Resurrection
You have set us free.

FR RICHARD ROHR OFM'S MEDITATION WHERE JUSTICE AND CHARITY MEET

Fr. Richard Rohr shares the importance of both justice and charity to bring about the common good.

“We need to make the kind of society where it is easier for people to be good,” said Peter Maurin (1877–1949). That is our difficulty today. We are surrounded by good, well-meaning folks who are swept along in a stream of shallow options. Not only is the good made increasingly difficult to do, it is even difficult to recognize. It seems that affluence takes away the clear awareness of what is life and what is death. I don’t think the rich are any more or less sinful than the poor; they just have many more ways to call their sin virtue. There is a definite deadening of the awareness of true good and true evil.

I have found one fuzzy area that often needs clarification: We have confused justice and charity. Charity was traditionally considered the highest virtue, popularly thought of as a kind of magnanimous, voluntary giving of ourselves, preferably for selfless motives. As long as we rose to this level occasionally by donating food, gifts, or money at the holidays or in times of crisis, we could think of ourselves as charitable people operating at the highest level of virtue.

What has been lacking is the virtue of justice. Justice and charity are complementary but clearly inseparable in teachings of Doctors of the Church, as well as the social encyclical letters of almost all Popes over the last century. The giving and caring spirit of charity both motivates and

completes our sense of justice, but the virtue of charity cannot legitimately substitute for justice. Persons capable of doing justice are not justified in preferring to “do charity.” Although this has clearly been taught on paper, I would say it is the great missing link in the practical preaching and lifestyle of the church. We have ignored the foundational obligation of justice in our works of charity! For centuries we have been content to patch up holes temporarily (making ourselves feel benevolent) while in fact maintaining the institutional structures that created the holes (disempowering people on the margins). Now it has caught up with us in unremitting poverty, massive income disparity, cultural alienation, and human and environmental abuse.

Jesus preaches a social order in which true charity is possible, a way of relating by which cooperation and community make sense. Jesus offers a world where all share the Spirit’s power “each according to their gift.” And that “Spirit is given to each person for the sake of the common good” (1 Corinthians 12:7). That is the key to Christian community and Christian social justice. It is not a vision of totalitarian equality, nor is it capitalist competition (“domination of the fittest”). It is a world in which cooperation, community, compassion, and the charity of Christ are paramount—and to which all other things are subservient. The “common good” is the first principle of Catholic social doctrine—although few Catholics know it.

OUR PARISH LITURGICAL LIFE : SUNDAY MASS

KILLARA CHURCH :

5:30pm Vigil (no evening Mass on Sat.25th)
9.00am

LINDFIELD CHURCH

6.00pm Vigil (no evening Mass on Sat.25th)
8.30 am 10.15am
12 noon Chinese Mass (2nd & 4th Sun.)
6:00pm

WEEKDAY MASS this week:

Monday	8:00am	Killara
Tuesday	8:00am	Killara
Wednesday	10:00am	Lindfield
Thursday	10:00am	Lindfield
Friday	10:00am	Lindfield

THE SACRAMENT OF RECONCILIATION

After this weekend there are no further celebrations prior to Christmas.

CELEBRATIONS THIS WEEK: FOURTH WEEK OF ADVENT

PARKING

There is now reduced parking on the Coles carpark but at Lindfield there is also the following parking:

- ⇒ in the church grounds as usual
- ⇒ in the school playground (enter just inside our Balfour Lane gate)
- ⇒ in Highfield Rd
- ⇒ Lindfield Uniting Church (cnr Provincial Rd) have kindly made their grounds available to us for parking for the Vigil & Sun. 6pm Mass (they require their grounds for their own Services on Sunday mornings). Enter from Pacific Hwy.

CHRISTMAS ON THE PARISH WEBSITE All the times for Christmas in the parish can be found by clicking the 'Christmas Mass Times' hotlink box on the parish website homepage (www.lindfieldkillara.org.au).

PLEASE DON'T FORGET TO BOOK ! The special link box for booking for Christmas Masses can also be found there.



SACRAMENTAL PROGRAMME DATES FOR 2022

As advised earlier, while retaining the proper order of the sacraments in which Confirmation precedes First Communion, Bishop Anthony Randazzo has raised the age for each sacrament by a year so that the children may be better prepared.



The letter giving all the details and dates for our Sacramental Preparation Programmes for 2022 is now available on the parish

website under 'Sacraments' → 'Children's Sacraments.'

Please download the letter and note all the dates involved in the sacraments which your child will celebrate next year. We look forward to helping them prepare for these precious encounters with the Lord.

THE PARISH OFFICE will close at 2:00pm on Christmas Eve.

Four ways you can support our parish

- ◆ **DIRECT DEBIT CONTRIBUTIONS** from your bank account to our parish accounts:

1st Collection: (providing for Frs Colin & Thomas & also for retired & sick clergy of the diocese)

BSB 062 784 Acct 10000 1624

(Lindfield-Killara Parish Pastoral Revenue A/c)

Second Collection: (providing for all the operating costs of the parish): **BSB 062 784 Acct 10000 1623**

(Lindfield Killara Parish Church Account)

OR

- ◆ **YOU CAN HAVE A TAP MACHINE AT HOME (ALMOST!) Credit card contributions** can be made by scanning this code and then selecting each of our two parish collections:



OR

- ◆ **YOU CAN ARRANGE FOR PERIODIC PAYMENTS FROM YOUR CREDIT CARD:** just click on the hotlink box entitled 'Supporting parish finances' on the homepage of our website (www.lindfieldkillara.org.au) and scroll down to 2 i.b. for the form. (or simply email Alison (alison@lindfieldkillara.org.au) for assistance.
- ◆ And of course the **TAP MACHINES** are available in our two churches.

NEW YEAR'S DAY There will be an 11am Mass at Lindfield on New Year's Day, the Solemnity of Mary, Mother of God.

ST VINCENT DE PAUL ~ CHRISTMAS CARDS AND CALENDARS

Christmas cards \$8 a pack of 10, Calendars, \$10 each, are now available in booth our churches. The cards this year are the traditional design and the calendars are the usual reproduction of master pieces. They make as nice small gift for a friend. Please put payment in the Poor Box.



OUR CHINESE CATHOLIC COMMUNITY

將臨期第四主日 19.12.2021

讀經一 (將由白冷出生一位統治以色列的人。)

恭讀米該亞先知書 5:1-4

上主這樣說：「厄弗辣大白冷！你在猶大郡邑中，雖是最小的，但是，將由你為我出生一位統治以色列的人；他的來歷源於亙古，遠自永遠的時代。」

因此，上主必將遺棄他們，直到孕婦生產之時；那時，他弟兄中的遺民，必將歸來，與以色列子民團聚。他必卓然屹立，以上主的能力，及上主、他天主之名的威權，牧放自己的羊群。

他們將獲得安居，因為他必大有權勢，直達地極。他本人將是和平！——上主的話。

答唱詠 詠80:2,3, 15-16, 18-19

【答】：天主，求你復興我們；請顯示你的慈顏，好拯救我們。(參閱詠80:4)

領：以色列的牧養者，懇求你留心細聽。坐於革魯賓之上者，求你大顯光榮。求你發顯你的威能，快來作我們的救星！【答】

領：萬軍的天主，求你領我們回去；求你從高天之上，垂視而憐恤！求你常看顧這葡萄樹，和你右手種植的園圃，保護你所培養的小樹。【答】

領：願你右手扶持你右邊的人，並扶助你所堅固的子民！從此，我們再不願意離開你；請賜我們生存，為能傳揚你的名。【答】

讀經二 (我已來到，為承行你的旨意。)

恭讀致希伯來人書 10:5-10
弟兄姊妹們：

為此，基督一進入世界便說：「犧牲與素祭，已非你所要，卻給我預備了一個身體；全燔祭和贖罪祭，已非你所喜，於是我說：看，我已來到！關於我，書卷上已有記載：天主！我來為承行你的旨意。」

前邊說：「祭物和素祭，全燔祭和贖罪祭，已非你所要，已非你所喜」——這一切都是按照法律所奉獻的；後邊他說：「看，我已來到，為承行你的旨意」。由此可見，他廢除了那先前的，為要成立那以後的。我們就是因這旨意，藉耶穌基督的身體，一次而為永遠的祭獻，得到了聖化。——上主的話。

福音前歡呼

領：亞肋路亞。

眾：亞肋路亞。

領：看！上主的婢女，願照你的話，成就於我吧！(路1:38)

眾：亞肋路亞。

福音 (我主的母親駕臨，這是我那裡得來的呢？)

恭讀聖路加福音 1:39-45

瑪利亞就在那幾日起身，急速往山區去，到了猶大的一座城。她進入匝加利亞的家，就向依撒伯爾請安。

依撒伯爾一聽到瑪利亞請安，胎兒就在她的腹中歡躍。依撒伯爾於是充滿了聖神，高聲說：

「在女人中，你是蒙祝福的，你的胎兒，也是蒙祝福的。我主的母親，駕臨我這裡，這是我那裡得來的呢？看，你請安的聲音，一入我耳，胎兒就在我腹中，歡喜踴躍。那信了由上主傳於她的話必要完成的，是有福的。」——上主的話。

彌撒時間：12月26日正午12時 舉行彌撒聖祭(第4主日)

12月 彌撒時間12月5日, 12月12日, 12月26日 正午12時 (第1, 2, 4主日)

**牧職修女 司徒金美修女 0419-426899

**北區中心聯絡 Gloria Cheung
0416-118089

Catholic Parish of Lindfield -Killara

Fr Colin Blayney, Parish Priest

colin@lindfieldkillara.org.au 9416 7195

Fr Thomas Alackakunnel VC, Asst Priest

thomas@lindfieldkillara.org.au; 0421 406162

Parish Office

Parish Office Hours: Tue-Fri 9.30 am ~4pm

Postal address: PO Box 22, Lindfield NSW 2070

Phone: 9416 3702

Email: parish@lindfieldkillara.org.au

Parish Website: www.lindfieldkillara.org.au

Parish Staff

Parish Secretary

Philita Marundan philita@lindfieldkillara.org.au

Parish Office Coordinator; Child Protection Coordinator

Alison Williams (M,W,Th only)

alison@lindfieldkillara.org.au

Sacramental Coordinator

Maia Schulze Tsang:

sacramental@lindfieldkillara.org.au

Parish Facilities' Coordinator (volunteer)

Anthony Cassidy: anthony@lindfieldkillara.org.au

Youth Ministry Coordinator (volunteer)

Jan Shatek: youth@lindfieldkillara.org.au

Parish School

Holy Family School: 4 Highfield Rd, Lindfield 2070

Principal: Mr Lou Dogao Phone: 9416 7200

Email: info@holyfamily.nsw.edu.au

School Website: www.hflddb.catholic.edu.au

Lord, in Jesus your Son, you restored to us the gift of everlasting life. Grant that life to:

Recently deceased: Brian Anthony McGrane, Shirley Smith, Keith Smith, Marco Lamberti, Lorraine Grace, Anna Asnicar, Romano Gazzoli, Margaret Nakkam, Vince Bryant.

Anniversary: Mollie Curtin, Henry Yee Joy.

And for: Deceased members of the Curtin, Rolfe, Hughes and Egan families

PLEASE PRAY FOR THOSE WHO ARE SICK:

Trevor Swift, Morna Sutherland, Albert Yu, Barbara McMullan,, Sally Cogle, Nicholas Sutherland, Jesse Langford, Anthony Ellison, Wolfgang Liers, Cyril Ferriere, Alex Noble, William Wise, Lise Therese Ferriere, Ian Coffey, Maureen Hobbs, Russell Adams.

And for all affected by COVID.

SUNDAY MASS ROSTER

Saturday		18 Dec	
Lindfield	6:00 pm	Fr Colin	
Killara	5:30 pm	Fr Thomas	
Sunday		19 Dec	
Lindfield	8:30 am	Fr Colin	Fr Thomas
Killara	9:00 am	Fr Thomas	Fr David Strong SJ
Lindfield	10:15 am	Fr Colin	Fr Thomas
Lindfield	12:00 pm	No Mass	Fr Michael Goonan
Lindfield	6:00pm	Fr Thomas	Fr Thomas

CHRISTMAS MASS ROSTER

Christmas Eve		24 Dec.	
Lindfield	4:30 & 6:00 pm	Fr Colin	
Killara	5:30 pm	Fr Thomas	
Lindfield	10:30pm	Fr Colin and Fr Thomas	
Christmas Day		25 Dec	
Lindfield	8:00am	Fr Colin	
Killara	9:30 am	Fr Colin	
Lindfield	10:15 am	Fr Thomas	



What a wonderful afternoon-evening we had last Sunday 12th: pictured here is the congregation at the end of our outdoor Mass in the courtyard of MacKillop Hall. Afterwards we had an enjoyable sausage sizzle in the outdoor annexe of the hall. It was great to see so many children having fun.

Many thanks to all who worked so hard to make it a great parish gathering—those who set up and put away; our chefs and bartenders; welcomers; musicians and singers; and more.

HOME PRAYER SERVICE FOR CHRISTMAS DAY



This is a short liturgy that you might like to celebrate with family or friends or by yourself on Christmas Day, perhaps before sharing the Christmas meal or before opening gifts, or at some other suitable time:

Setting: Have a Christmas crib on the table or close by where all can see it.

Together: Sing a Christmas carol if you wish.

Leader:

Today we rejoice at the birth of Jesus. For four weeks we have been preparing to celebrate this event. It is time to rejoice and be glad, for Jesus is our friend and saviour. Jesus is God-with-us, the good news for the whole world.

Let's now listen to our reading which describes how the shepherds welcomed and announced the good news.

Reader: Luke 2:15-20.

Final Prayer

Reader 1: Jesus comes to bring us peace and joy.

Together: Rejoice and be glad for Jesus our Saviour is born.

Reader 2: Jesus comes to show us God's love and mercy.

Together: Rejoice and be glad for Jesus our Saviour is born.

Reader 3: Jesus comes to live with us and make us one with him.

Together: Rejoice and be glad for Jesus our Saviour is born. Amen.

Leader: May the Christ child be born in our hearts and lives this Christmas.

All: Amen

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